

I am the good Shepherd.

John 10:11

# The Shepherd

I AM THE DOOR OF THE SHEEP. John 10:7.

The good Shepherd giveth

his life for the sheep.

John 10:11

Haugen, Rev. A. K.  
March 1943

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## Sermon for 21st Sunday after Trinity.

### YOU STAND BY FAITH

Epistle: Rom. 11:25-36.

"...Thou standest by faith, be not highminded, but fear."  
Rom. 11:20.

If you are an unbeliever, remember that God is not speaking to you here. For you do not have faith, you do not believe in Christ as your Savior. You are trusting in yourself and in your good works, or in something else, but not in Christ. And in the second place you do not "stand." You may think that you are standing quite well, but let God diagnose your case for you with His Word and Holy Spirit and you will find that you are lying helplessly dead in trespasses and sin. (Eph. 2:1). Dead men do not stand.

Yet, dear reader, if you are not a Christian, listen in as God speaks to the believer. For it is God's loving purpose that even as His voice is raised in solemn warning to the Christian who is in danger of falling asleep, it should also sound as a wakening cry to those sleeping in sin: "Awake thou that sleepest, and arise from the dead, and Christ shall give thee light" (Eph. 5:14). May the sound of His voice, the echo or the re-echo, break through the deadly silence of false security and awake some one.

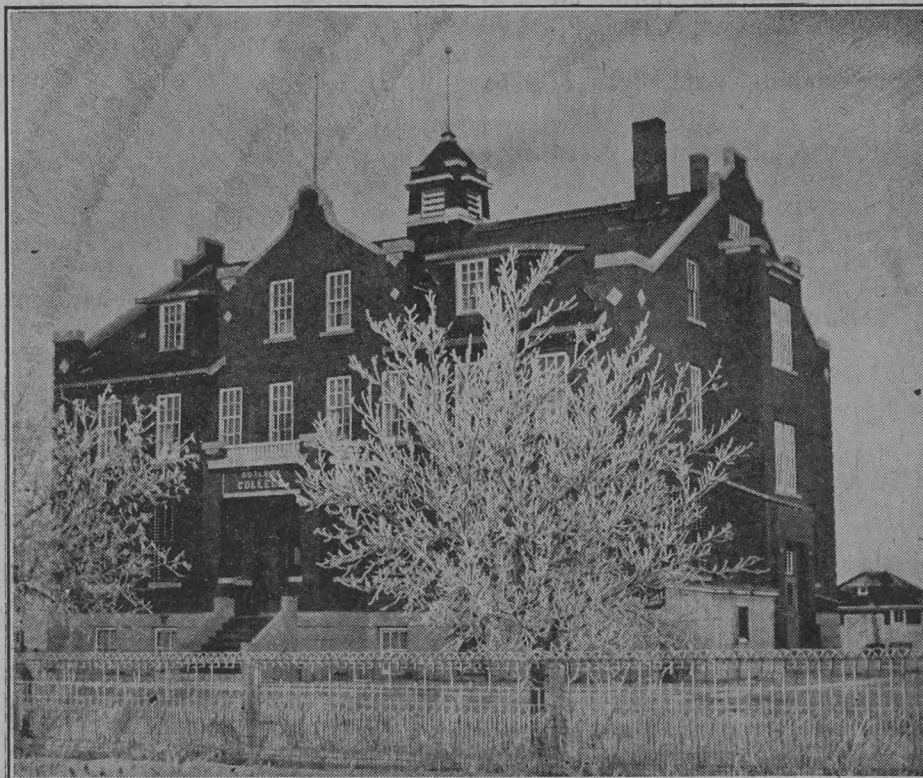
And you are a Christian? Thank God for that. But remember, "Thou standest by faith, be not highminded, but fear." That is a warning. And warning means danger. Is a Christian in danger? Yes, there is a real danger for a Christian; that of falling. Against the eternal security doctrine of some are arrayed a host of Scripture passages that warn the Christian against falling. So, "Let him that thinketh he standeth take heed lest he fall." (I. Cor. 10:12).

What we need to remember is that we "stand by faith." Before we had faith we could not stand. First God had to waken us. Now, filled with fear at our condition, we were nevertheless helpless. But when Christ appeared saying, "Fear not," He created faith in our hearts and at His command we arose and stood and lived. Faith is to lay hold of Christ after He has touched our helpless hand and given it strength to lay hold.

Now you stand. But you stand only because you are leaning on Christ. There is danger of forgetting that. The Devil tries to make us forget that our exalted position of standing is due to God's grace alone. The flesh thrives on Satan's false flattery of our imagined goodness, strength and uprightness. We like so to think that we stand in our own strength. We compare ourselves with others who do not stand, and forgetting that God's grace makes the difference, we, like the Pharisees, become highminded and trust in ourselves and despise others. Luke 18:9). But to trust in ourselves is not to trust in Christ. It is the very opposite. It is with high thoughts about ourselves to take our hand off Christ's strong shoulders saying, "I can stand alone."

How cunningly Satan lays His snare for our deception and fall! He says to us, "To be sure you stand by faith. You have a very strong faith, so strong a faith that you can easily stand." He centres our attention on our faith as if we produced it. Thus we forget that it is a gift of God and that Christ is its Author and Finisher (Heb. 12:2) as well as its object. Thus looking to ourselves instead of to Christ we draw back the hand that lays hold of Him, the hand of faith by which we stand.

## Saskatchewan Lutheran Bible Institute Fall Term Opens



Pictured above is the main building of the Saskatchewan Lutheran Bible Institute which opened for its fourth year last October 7. Pastor Lars Knudson of Hanley was the main speaker at the opening service which was held in the evening. He took as his text Col. 3:16: "Let the word of God dwell in you richly."

The enrollment will not be as large this year as the two previous years, but a sufficiently large number will be in attendance to enable classes to continue. Difficulty has been experienced in securing full time teachers, but the situation has been met by calling in various pastors of the district to teach each for two weeks. Mrs. G. O. Evenson is serving as dean of girls.

The Bible Institute and Luther Seminary are jointly sponsoring a series of broadcasts known as "The Lutheran Bible Hour" from CFQC Saskatoon, 9:00—9:30 every Sunday morning.

### Study the Bible.

Wherever you travel these days, trains are crowded with soldiers, air men, sailors — men and women in uniform, on their way to or from some training camp. These training centers are scattered over the length and breadth of our land, and every month hundreds of boys and girls enter to obtain the training need to equip them for the warfare in which our country and the other nations of the world are engaged — a warfare that we believe to be vital.

But God's Word tells us of another warfare that is equally important — the warfare against the devil, the world, and our own flesh; and if there is to be victory in this warfare, training is just as essential. For God's Word tells us that it is the "steadfast" who will be able to resist the attack of the enemy; it is those who "put on the whole armor of God" that will be able "to stand in the evil day." Are we convinced that victory in this warfare is just as important, just as vital, and just as essential as a victory in the war which our nation is waging? If we are wholeheartedly convinced of that fact, we will be willing to make just as many sacrifices to equip and train christian soldiers, as to train the fighting forces of our land.

If basic training centers are vital to the defense program of our na-

Faith dies and the Christian falls.

Let every Christian have a holy fear lest he be highminded. When from becoming asphyxiated by a good opinion of ourselves we relax our hold on Christ, may God in His mercy grant us a wholesome distrust of our deceptive hearts and a holy fear that will drive us to lay more firmly hold on Christ and to trust in Him alone. Amen. A. K. H.

tion, certainly such training centers are equally vital for victory in the christian warfare, and it is fully as important and just as sacred a duty to provide them. Our Bible Schools are such basic training centers. The Bible School teaches the young christian how to "put on the whole armor of God"; it trains him in the use of that Word, which is "sharper than any two-edged sword"; in short, it prepares him for victory in the spiritual warfare of heart. And without victory in this warfare, victory in any other warfare is worse than useless, for nothing will have been gained.

It is absolutely essential then, that our Church continue to provide the basic training needed for victory here. There are many things that seem to indicate evil and trying days ahead. Not only the dark deeds perpetrated in the world, but the fact that many of the churches of Christendom are teaching their young people to doubt the truth of God's Word, and to wonder how much of that Word they can accept as reliable. This being true, many are wondering what they can believe, and they have no firm foundation from which to meet the attacks of Satan. It is our responsibility, therefore, to make it possible for our own young people to know what God's Word says, and to be so firmly rooted therein, that they will be able "to stand in the evil day." Support your Bible Schools therefore, and make it possible for them to give this training, and to safeguard for future generations the rich treasure God has entrusted to us.

By the time you read this, Saskatchewan Lutheran Bible Institute at Outlook, Sask., will have opened for its fourth school year. The work of this school is vital as a training center for the young people of our church. You who believe so, will con-

### The Altar

Do our Lutheran churches have an altar? The Roman Catholics say "no," because, they add, we do not have "the real presence" in the Lord's Supper. The fact is, of course, that we do have "the real presence." We believe that Christ is actually and personally present in this Sacrament, though not in the physical and local sense in which they teach it. Therefore our altars are true altars. That is, they are the real meeting places of Christ and His Church.

We also believe and teach, according to the Word of God, that Christ is present with us in that Word. He speaks to us and He gives Himself to us in the Word. We meet Him there on holy ground and He communicates to us His light and His life, His Spirit and His saving power, by this means of grace. It is this Word, too, that makes the Lord's Supper a Sacrament, the living medium of His true body and blood.

For this reason the writer of these lines has always believed that to symbolize this precious truth every church should have a Bible on its altar. Not only a "Church Book" (and candles, or even a statue), but a large, open Bible. Not that Christ is in the material volume, but the body of its inspired truth, received and obeyed in faith, is Christ Himself in the midst of His Church. Even the Book itself, we may say, is the visible "garment" of His presence.

Our worship and service should be visually "Biblio-centric." This also makes it "Christocentric" (Bible-centered and Christ-centered).

Honoring the Bible in this way would also tend to inspire reverence for the sacred Scriptures, help us to look upon that Word as the divine authority of our preaching and teaching, and impress the membership—old and young, adults and children—with a due regard for it as the supreme rule of our faith and practice. —CJS

### A Devotional Treasure

Many devout Lutherans have adopted the custom of praying a silent prayer on entering the house of God. For the benefit of those who may often have looked or asked for a concise and appropriate form, we offer one, taken from a book that fell into disuse more than a generation ago:

"Blessed Lord, impress me now with a solemn sense of Thy presence, and let Thy Holy Spirit guide me as I wait before Thee in Thy house. Help me to worship Thee in spirit and in truth, and to hear Thy word with profit to my soul, through Jesus Christ my Saviour. Amen."

Would it not be well to commit this to memory at once, and thus add another gem to our devotional treasures?

tinue to support it with your prayers, with your gifts, and with your boys and girls. We invite you to be just as faithful as you have been in the past. The school needs students, and our church needs trained leadership for tomorrow's trials. The school is in need of your gifts, and you need the opportunity of sharing the gifts with which your God has blessed you. God has given a bountiful harvest. By sharing it, you may make possible the reaping of a bountiful harvest as well. The school is in need of your prayer—prayer for its faculty and students, that they may dig deeply into the riches of God's Word and find those truths that will equip them for victory. Pray that God will bless the work of our Bible Institute again this year.

—J. T. Dahle.



## The SHEPHERD — HYRDEN

Organ of the Norwegian Lutheran Church of Canada.

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W.M.F. Editor: Mrs. J. R. Lavik, Luther Seminary, Saskatoon

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## An Important Meeting

The ten circuits of our District were represented at a meeting of circuit financial secretaries in Saskatoon on October 13th. The purpose for which they met was to discuss christian stewardship and to allocate to each circuit its fair share of the synodical budget for 1943-44.

Rev. A. M. Vinge, district financial secretary, presided at the two sessions of the meeting. The afternoon was devoted to hearing three addresses on various phases of stewardship. Rev. T. Nordmark of Sexsmith, Alberta, spoke on "How Can we improve our methods of allocating and raising the budget of our Church?" He stated that ability to give and willingness to give should be recognized in the matter of allocation. We shall successfully reach our goal only as we learn that giving is vital part of our work in God's kingdom.

Rev. A. Haugen of Torquay, Sask., addressed the meeting on the subject: "Should we stress tithing in the Stewardship instruction in our congregations?" — He stated that tithing is a way of systematic laying aside for the Lord's work. He pointed out that if we give God the one-tenth we dare not forget that the other nine-tenths also are the Lord's. Giving must be voluntary, a free-will offering unto our God. Tithing has proven a help to many, not only in the matter of giving, but as an expression of and a growth in spiritual life. If we give God the ten-tenths it will not be hard to give Him the one-tenth. 2 Cor. 8:5.

"How can the grace and joy of Christian giving be developed in our congregational membership?" was the question dealt with by Rev. R. Olson of Claresholm, Alberta. Christian giving implies that it can be done alone by the grace of God, and is done correctly only as it is done in a Christ-like manner. Joy comes from sharing with others the blessings of God to us and of realizing God's rich and faithful promises to the liberal in heart. He stressed the fact that only the true preaching of the word of God could "fix up the irregularities of church finance."

A profitable discussion followed this very fine program. Many helpful suggestions were brought to our attention with regard to this important phase of church work.

B. O. Lokensgard, Sec'y.

## Swift Current Circuit League Convention Postponed To

November 20—22nd. in the West Prairie Lutheran Church at Leinan, Saskatchewan, K. Bergsagel, pastor. The Convention opens Friday evening at 7:30 p.m. The theme is "Christian Loyalty."

Dr. Iver Iversen, President of the Canada District, is expected to be present.

The W. M. F. of Yorkton Circuit meets on Saturday, November 7th. in Leroy, Saskatchewan, Rev. L. M. Hanson's charge.

Mrs. J. A. Berge, President.  
Mrs. J. H. Rostad, Sec'y.

## FINANCIAL STATEMENT

## 2nd and 3rd Quarters 1942

## Income

Subscriptions .....	\$244.00
Gifts .....	23.00
Advertising .....	22.00
Interest on Acct. ....	.51
	<hr/>
	\$289.51

## Expenditures

Stamps .....	\$ 4.60
Renewal Notices .....	1.02
Stationery .....	7.02
Printing .....	305.83
	<hr/>
	\$318.47

Balance on hand Mar. 30th .....\$215.49  
Income less than expenses .... 28.96

Balance on hand Sept. 30th \$186.53

Thanks for the many In Memoriam gift subscriptions sent in this time.

We pause to remember

John Trotland,  
Kari Paalgaard,  
Chris Rude,  
Ole N. Hegland,  
E. Eliason,  
Mrs. Marie Barrie,  
Pastor O. Falkeid,  
Mrs. Martin Berg,  
Halvor Anderson,  
Mrs. Nelly Gillard.

Thanks to the following who have sent other gifts of varying amounts.

Ludvig Hallingen, Mrs. Christ Amundson, Mrs. Aursness, Mrs. H. O. Gronlid, Mrs. E. A. Johnson, Mrs. Lae.

Thanks to all who have looked at their address label lately and done something about it before it was too late. I am certainly thankful to those who have been taking care of the renewals from their own community and to the other pastors for their interest.

We welcome into our circulation 197 new subscribers up to this time. Hope it will be 300 before the year is out. Do you know someone who ought to have their church paper? Or do you know any of those 229 subscribers that ran overdue and had to be cut off this year? And soon all those with June 1942 on their address label will have to go. Better take a look at yours. But don't just look. Send in your renewal and a couple Christmas gift subscriptions at the same time.

Josef B. Haave.  
Rose Valley, Sask.

## Cabri Parish News.

Two Oak Collection Plates were given to St. John's Lutheran Church, of Fosterton by Mr. and Mrs. A. T. Battrum of Battrum, Saskatchewan. Mr. Battrum is a Corporal in the Postal Corps of the R.C.A.F. This gift is very much appreciated.

## Three-in-one Surprise

The Battrum Luther League met in the home of O. E. Nygard recently and had a surprise party on three members who were leaving the community. Herbert Johnson who had enlisted in the R.C.A.F. and Lois and Norma Johnson who will live in Stewart Valley with their parents. These young people will greatly be sed. God's blessing be with them.

On Sunday, October 11th, the Luther League of Zion Church in Saskatoon gave a program in recognition of Leif Erickson Day. Dr. I. Iversen gave an historical sketch of his time and experience. Two original poems about Norway were read by Mr. E. G. Anderson. Songs and instrumental numbers made the program replete. An offering was taken missed. God's blessing be with them.

B. O.L.

## WHO AM I?

You are the son of a King! But you are far from home!

Not many years ago your Father sent you out on this island called Earth. One day in the home palace He called you aside. He said, "Son, out in the sea of space I have an

## ENVY

Not a very inspiring subject. And the real thing, "envy" itself, is certainly not at all attractive. But no Christian is immune to this disease-germ. It lives on self-love and pride, and if we trace it back to the very beginning of its ugly existence we shall find its breeding-grounds to be the mud-bottom of hell.

No Christian should tolerate it in his heart for a minute; much less cherish and feed it. And yet do we not see brethren, in high station and of low estate, make room for it, indulge it, and exercise it, until they seem to be literally possessed by this unclean spirit? The hypocritical society-smirk, the left-handed compliment, the innuendo, the slight curl to the lip, the tinge of "green" in the eye, the "dirty look," the grumbling grudge, the harsh criticism, the "dig," the back-biting, the defamation of character, the sweeping slash of a yellow fang, are a few of the symptoms of its presence. In some instances the very features of the victims become distorted and set in an ugly snarl, while of course the poison continues to spread its deadly virus in the soul and transform it into the image of the demon—even in the case of those who all the while consider themselves to be "good Christians"—yes, sad to say, even with those who "were once enlightened and tasted of the heavenly gift and were made partakers of the Holy Spirit" (Heb. 6:4).

O Brethren, young and old, let us pray earnestly to God, that He may grant us grace to recognize this beast from the abyss, and then in the name of the Lord Jesus Christ bid it "Get thee behind me, Satan!"

How infinitely beautiful in this regard was the example of John the Baptist. When his disciples tempted this spiritual nobleman to jealousy, the temptation fell like a spark of fire in the great ocean of his love for Christ. The immortal response is recorded forever in letters of shining gold: "He that hath the bride is the bridegroom; but the friend of the bridegroom, that standeth and heareth him, rejoiceth greatly because of the bridegroom's voice; this my joy therefore is made full. He must increase, but I must decrease" (Jh. 3:29, 30). —CJS.

island. I am about to send you out there for awhile. You will miss the home kingdom, I hope, and often long to be back. But I want you to visit this colony of Mine. Nor is it to be a vacation. I have work for you to do. I want you to transplant some of the justice and truth and love of the home kingdom to that island. Be not deceived, this task will not be an easy one. For many of your brothers and sisters already there have forgotten about Me and the task I have also given them. They will tell you it does not matter what you do. But remember that it does matter—a very great deal—to Me. You see, I love that island. Otherwise I should not have created it.

"It matters, too, because I have no one else to count on but you. I could have sent My angels out there to do this work. But I send you, My sons and daughters, instead. If you do not work for justice, the earth will never know justice. If you do not love, no one there will know love. If you are not loyal to the truth, all will be error. I count on you. If you fail Me, war and poverty and crime will overrun the earth. All will be destruction and ruin.

"Nor must you forget that you are a King's son. You are a prince of the most royal house in the universe. I, your Father, am the King of kings and the Lord of lords. Each day be reminded of that. The instant you forget it, you are in danger. The enemy will overcome you. You carry the regal name, Christian. To let it be trampled in the dust will be your deepest shame; to carry its banner high will be your greatest glory."

## Fra Crooked River Kaldet

Sent paa sommeren byttet Pastor E. O. Walker av Crooked River preke Plads med Emiser S. Fengstad som sidste aar har betjent Parkside kaldet. Fengstad maatte nemlig paa farmen og hjelpe til med indhøstningen. Saa preket han i Eldersley, Crooked River, Steen og Chelan som han otte aar siden hjalp at organisere til prestekald.

Det var let at merke fremskridt i kaldet under Pastor Walkers virke der. I Chelan har de sat grundmur under kirken. De har ogsaa forbedret kirken indvendig og bygget ny skorstens, samt malet benkerne og gulvet. Alt ser pent ut nu.

Hidtil har kaldet helt og holdent veret støttet av missionen. Sidste aar besluttet hver familie at betale \$5.00 til kirkens ophold. Dette gar saa av missions bidraget.

Foruten dette har Chelan allerede betalt \$10. mere end sit budget i aar, og Crooked River \$5.00. Godt gjort av disse folk som for faa aar siden kom fra den udtørkede prerie. De flste har betalt svert litet paa landet som de kjöpte av C.N.R. Dette land tar baade tungt arbiede og mange penge at rydde op. Men de tror Gud som har opholdt dem hidtil, vil ogsaa velisgne i fremtiden.

Søndag den 11te Oktober haldtes Missions fester baade i Immanuel og Concordia menigheter av Parkside kaldet. Emiser Fengstad ledte og pastor Walker preket paa begge steder. Offer optoges til samfundets budget. Saa nu er disse menigheter "over-the-top" iaar. Det er meget at takke Gud for. De fleste har endnu ikke tresket aarets avling. Avlingen er slemst beskadedet av frost. Men hvor der er tro til Gud og godvilje kan utrolige ting utrettes.

Shell Lake menighet av Parkside kaldet har isommer malet sin kirke baade utvendig og indvendig. Alt inventar er fernisseret og prekestolen ombygget, saa nu er det alt pent. Riktigt hyggeligt at samles til Gudstjeneste er det ogsaa.

Denne menighet betalte sin fulde andel til budgettet ved slutten av den første kvartal. Slik skulde det vere saa slap samfundet at laane penge og betale renter indtil det kommer ind.

S. F.

## Lære å sitte stille

En lærer hadde sin lille pike med i skolestuen. En dag kom presten paa besök, og han spurte den lille:

"Hvad lærer du da, min lille venn?"

"Jeg lærer aa sitte stille, jeg," svarte hun.

"Ja saa, du gjør det, du. Det har jeg holdt paa med i mange aar, men enda har jeg ikke lært det," svarte presten.

## Et barns verd

En eftermiddag opdaget jeg under et møte en ung dame som jeg visste var søndagsskolearbeider, og som da skulde ha vært i sin klasse, forteller Moody.

Efter møtet spurte jeg henne hvor hennes klasse var:

"Aa," sa hun, "jeg gikk til søndagsskolen, men der var bare en liten gutt i klassen min, saa jeg fikk høve til aa ta mig fri."

"Bare en liten gutt!" svarte Moody. — "Tenk paa verdien av en slik sjel! Reformasjonens ild kan være skjult i en ung liten pjokk. Der kan være en ung Knox eller Wesley eller Whitefield i din klasse. Kristi befaling til Peter var: "Fød mine lam"!"

Bønnen er brudens brev til sin brudgom, og Guds ord er brudgommens svar til sin brud. Og brudgommen sier: "Se, jeg kommer snart"!

## A Revision

"Now I lay me down to sleep,  
I pray Thee, Lord, my soul to keep;  
When in the morning light I wake,  
Help me the path of life to take,  
And travel it, for Thy dear sake."

Amen.



Jeg er den gode Hyrde.

Joh. 10:11

THE SHEPHERD

# Hyrden

JEG ER DØREN TIL FAARENE. Joh. 10:7.

Den gode Hyrde setter sit

liv til for faarene.

Joh. 10:11

Winnipeg, Manitoba, Andet Nr. i October, 1942

## 21. søndag efter trefoldighet.

Evang. Luk. 18, 1—8.

### GÅ IKKE TRETT I BØNNEN!

Av pastor C. Havig-Gjelseth.

Og han sa en lignelse til dem at de alltid skulde be og ikke bli trette: Der var en dommer i en by, som ikke fryktet Gud og ikke undsaa sig for noget menneske. Og der var en enke der i byen, og hun kom til ham og sa: Hjelp mig til aa faa rett over min motstander! Og lenge vilde han ikke, men til sist sa han ved sig selv: Om jeg enn ikke frykter Gud og ikke undser mig for noe menneske, vil jeg dog hjelpe denne enke til aa faa rett, saa hun ikke til slutt skal komme og legge haand paa mig. Og Herren sa: Hør hvad den urettferdige dommer sier! Men skulde da ikke Gud hjelpe sine utvalgte til deres rett, dem som roper til ham dag og natt, og er han sen naar det gjelder dem? Jeg sier eder at han skal skynde sig aa hjelpe dem til deres rett. Men naar Menneskesønnen kommer, mon han da vil finne troen paa jorden?

Det maa være Jesus meget makt-paaliggende aa faa sine venner til aa be og ikke gaa trett i bønne, naar han kan bruke et billede som dette og et billede som det han bruker i Luk. 11, 5 flg. Man kunde spørre: Maa Gud nødes til aa hjelpe oss? Er han en slik urettferdig dommer, eller en slik uvillig venn som maa presses til aa høre vort rop og komme oss til hjelp? Nei! aldeles ikke. I begge lignelser vil jo Jesus nettop vise oss at Gud er alt annet enn en urettferdig dommer eller en uvillig venn. Der er andre grunner til a Jesus bruker disse lignelser.

Først vil nu Jesus ved disse bil- leder vekke oss for bønnens viktighet og muligheter. Denne enke hadde en urettferdig dommer aa vende sig til i sin nød. Vi har en rettferdig Gud og dertil en kjærlig far aa gaa til. Vi kommer ikke til en som maa tvinges til aa hjelpe oss, men vi kommer til ham som bare venter paa en anledning til aa yde oss hjelp. Det bør jo tilskynde oss til bønn.

Dernæst vil Jesus lære oss at det er nødens bønn, som fører til bønn-hørelse. Vi ber ofte om det vi ikke trakter efter, og faar selvfølgelig in- tet svar fra Gud. En kan be om syn- dernes forlatelse uten aa faa synde- ne forlatt. Mange gjør det, og saa sier de at Gud hører ikke deres bønn. En kan be om syndsforlatelse uten aa ville av hjertet bryte med synden, og daa faar en ikke svar, fordi de er ikke alvor i en slik bønn. Da kan det ord anvendes: "Om I enn ber meget, hører jeg dog ikke, for eders hender er fulle av blod."

Men naar en som enken her er i virkelig nød og saa roper til Gud om hjelp: "Hjelp mig til aa faa rett over min motstander!" Eller som mannen i Luk. 11, 5 flg. er i en presserende timelig forlegenhet og ber Gud om hjelp, saa faar en hjelp. "I skal søke mig og I skal finne mig, naar I søker mig av hele eders hjerte."

Endelig vil Jesus ved dette ord peke paa en svakhet ved de siste tiders kristendom: "Men naar Men- neskesønnen kommer, mon han vil finne troen paa jorden?" Vi har saa lett for i vor tid aa tro paa men- nesker, paa predikanter og store møter, og vi tror saa lite paa ham som ser i lønndom og hører de bøn- ner som bedes i lønndom. Den dom tar jeg for min del gjerne innover mig. Men kunde nu Jesus idag ved dette ord faa vekke oss og vende vore øine til den allmektige Gud! "Sa jeg dig ikke at dersom du kunde tro, skulde du se Guds herlighet?" Det var Jesu ord til Marta, og det

## Herrens løfter

Har en lovt dig noget, saa kom- mer serlig to ting i betraktning om det er saa sikkert som, om du alt eiet det. Det første er den persons paalidelighet, og det andet hans ev- ne til aa opfylle sit løfte. Har han som lovet dig noget, ikke disse to kvalifikationer, saa er løftet til ingen nytte.

Naar vi taler om Herrens løfter kan vi trygt stole paa dem ti Gud er baade paalidelig og evner det. "Han er trofast som gav loftet." Hebr. 10:23. "For Gud er ingenting umulig. Luk. 1:37. Lad os feste os litt ved hvad Gud lover sine i Hebr. 13:5 "Jeg vil ingenlunde slippe dig og ingenlunde forlade dig." Ingen er saa selvulpen at han tør sig til Gud: "Nu kan jeg klare mig selv uten din hjelp." Nei, vi er all avhengige av Gud. Det er i Gud vi lever, er, og røres. Drar Gud sig bort ifra os er vi intet. "Uten mig kan i intet gjø- re," gjelder og saa her.

Til trods for at vi vet dette saa inderlig vel, at hele vor eksistense og tilverelse er av Gud, saa er vi tilbøielige til at stole paa os selv og paa jordiske midler, eller penge. Men vi som ikke har mer end saa maate- lig av midler, maa lere os til at "nøies med hvad vi har" fordi Her- ren siger: "Jeg vil ingenlunde slip- pe dig og ingenlunde forlade dig." "Ver ikke bekymret for noget." Filip. 4:6.

Naar vi er inne paa dette om li- vets ophold, saa har vi saa mange dyrebare Herrens løfter om at han som har git os livet vil ogsaa ophol- de det. Jesus siger: "Er ikke livet mere end maten, og legemet mere end klderne" d. e. har Gud git os livet er han og villig til at gi os det mindre, livets ophold. Han som i- ke sparede sin egen søn, men gav ham for os alle, hvorledes skal han kunne annet end gi os alle ting med ham." Paa disse og mange andre løfter og tilsagn kan vi trygt stole; ti Guds løfter er ja og amen.

Saa er det løfter som angaar sje- lens evige liv og salighet. Det er langt viktigere en legemets liv og ophold. Vi er jo her tilhuse kun en kort tid.

"Tiden forsvinder i hast som en drøm Aar efter aar iler bort." Snart slaar livets siste time, saa er vor jordiske tilverelse endt, da gaar sjelen, aanden, vort egentlige "jeg" ind til den evige tilverelse, og da kommer den frelste sjel ind i det e- vige liv. Fra det øieblik er livet, **et liv med Kristus**, som Jesus sa til røveren: "Idag skal du vere med mig i paradis." Paulus betegner den tro- endes død som det at "vere med Kristus." Vel er den troendes liv her paa jorden ogsaa et liv med Kri- stus, men samveret med Herren ef- ter døden er meget, meget herligere i forhold til jordlivets samfund med ham. Det er meget, meget bedre at fare herfra og vere med Kristus, siger Paulus.

er Jesu ord til oss idag.—

Saa til slutt et ord til dig som le- ser dette og som er i nød. Du ber i- dag, men ordet om at Gud vil skaf- fe dig rett, det kan du ikke tilegne dig. Du er i nød og synes at du har ingen rett aa fordre. Du er en syn- der og fortjener Guds straff. Ja, la oss være enig om det siste. Men er du en synder saa har du en synders rett, og ber du om syndenes forla- telse saa har du ikke bare retten, men løftet: "Den som kommer til mig vil jeg ingenlunde støte ut." Jeg vil be dig aa ta din bibel og lese Matt. 11, 28—30; Luk. 19, 10 og 1. Joh. 1, 9. Og du som er i timelig nød vil jeg be om aa lese ordet i Luk. 18, 1—8, inntil det lysner for dig. Amen.

## Du maa ikke.

(Vink for bønnemøter.)

Du maa ikke — holde lange bøn- ner. De kan være oppbyggelige, men de er det oftest ikke. De hindrer an- dre fra at ta del.

Du maa ikke — preke. Somme be- gynder med at be, ender med at pre- ke. Naar du ber, saa be.

Du maa ikke — gi dine besværin- ger luft. Hvis du trenger det, gjør det andetsteds, paa anden maate. Ellers har du bedst av at kvæle dem.

Du maa ikke — kritisere andre mennesker. Det er bespottelig at la som om man ber, mens man den hele tid søker at gi andre et spark.

Du maa ikke — tale om dig selv. Folk bryr sig ikke om at høre det, og desuten, det er egenkjærlig.

Du maa ikke — forføke at be om alt. Husk paa, der er andre tilstede, du maa overla dem ogsaa noget at be om.

Du maa ikke — gjøre forsøk paa at være veltalende. Det er ikke søm- melig, og det kommer sikkert til at gjøre et naraktig indtryk.

Du maa ikke — gaa ind i andre menneskers private forhold. Om dem kan der bedre tales privat.

Du maa ikke — sitte skjodesløs paa din stol. En ærbødig holdning hjelper til en ydmyg aand.

Du maa ikke — se dig rundt om- kring. Luk heller dine øine.

Du maa ikke — gjøre forsøk paa at være humoristisk. Somme har en vis lyst til at si kvikheter i sine bøn- ner. Det er ikke sømmelig.

Du maa ikke — fortelle de sidste nyheter. Bønnen er ikke middel der- til. Maa du fortelle dem, saa gjør det før du ber. (Efter "The Christian")

**Taalmod** er visstnok en gave fra Gud, men en gave som kan mottas bare gjennom øvelse og erfaring. Den er ikke en øieblikkets inspiras- jon, men en Aandens oplysning som gradvis blir ens aandelige eie ved den tukst som hersker i Aandens skole.

J. R. Miller.

Mange Hænder blader i Bibelen, men kun de foldede fylles med dens himmelske Gaver.

**Lykken i kristenlivet** består ikke i aa forstaa Gud og hans kjærlighet i Kristus, men i aa tro paa den; for i troens trygghet ligger hjertets fred.

Men vi er ikke fremme endnu. Kan jeg vere sikker paa at finde frem? "Kan jeg da naa det glade land, som snubler gang paa gang"? Ja vi kan synge med Biskop Laache:

"Ja jeg maa vinde veien frem palmen at faa paa det sidste! Kampen maa vere haard og slem Kronen jeg ikke vil miste. Langt eller kort og tungt at gaa lite det er at regne paa — Intet—mot himmelens gleder."

Imidlertid faar vi trøste os med at "En bolig er den eldgamle Gud, og hernen er de evige arm. Anden Mosebog 33:27.

Jeg vil faa si til alle some stoler paa Gud, iser til dere eldre og gam- le, som ikke er ukjent med dette som kaldes nerings sorgen, at Her- ren har sagt "Indtil eders alderdom er jeg den samme, og indtil de graa haar vil jeg bere eder; jeg har gjort det to jeg vil fremdeles opløfte og vil bere eder." Es. 46:4.

Guds ord er rik paa Herrens løf- ter til sine barn, baade for dette liv og det liv som kommer.

"Eders hjerter forferdes ikke, tro paa Gud og tro paa mig," siger Je- sus. Johannes 14:1.

—O. J. Marken.

## En traktat med i dit brev.

Nu om dagen gaar der mange brev ut fra hjemmene, hvorfra det unge mandskap er reist for at gaa ind i landets militertjeneste. Der er søn- ner, brødre, egtefeller, eller slegt- ninger og kjere venner — og de gaar der ute i leirene her og der, el- ler i et fremmed land, og venter med lengsel paa brev hjemme fra.

Det er ikke nødvendig netop at komme med nogen oppfordring om, at der maa bli sendt mange breve til disse unge mend. De har vel alle sine paarørende som sitter igjen og fø- ler trang til at bruke den eneste for- bindelseslinje de nu har med dem — posten, — den velsignede postforbin- delse. Maa den bli flittigt brukt hvor der endnu er anledning til at bruke den. Vi som har slegt og venner i Norge føler hvor ondt det er at post- forbindelsen med dem nu er av- stengt. Saa blir der ingen anden vei end at gaa til naadetrone. Gud ske lov! den vei kan ingen diktator stenge.

Den oppfordring jeg vil faa sende igjennem disse linjer er denne "La en religiøs traktat følge med dit brev."

Du sitter kanskje og skriver dit brev med en følelse at du skulde si et formaningsord til den unge mand. Eller et ord til aandelig veiledning. Men du kjender din hjelpeleshet i den retning. Da vil en god traktat vere som en tolk for dig og bere frem det ord du gjerne vil ha sagt.

Om et brev med en traktat fra dig til den unge mand hadde veret sendt under andre forhold, mens han gik i fred hjemme, vilde han kanskje ha drat paa smilebaandet og undret sig over at du vilde sende ham trakta- ter. Men i de omstendigheter han nu er, med nye indtryk, nye bekymrin- ger, og nye vanskeligheter, er det meget sannsynlig at han vil sette pris ikke blot paa dit velkomme brev, men ogsaa paa den omsorg du viser for hans aandelige vel. Og traktaten blir lest og kan ved Guds Aands help bli til velsignelse.

For nogle uker siden kom der brev til bokmissionen fra en mor, som har sin søn i armeen. Hun forteller at han hadde skrevet hjem fra lei- ren og sagt til sin mor at nu følte og tenkte han anderledes om sit liv, end mens han var hjemme. Da had- de nun sendt ham en av bokmissio- nens smaaskrifter: "What shall I do to be saved"? Den hadde han lest og nu git sitt hjerte til Gud. Saa sendte han som takoffer \$5.00 til bokmissio- nen og bad sin mor at han maatte sørge for at han fik flere eksempla- rer av den samme bok til utdeling blandt sine kammerater i leiren.

Nu er den unge mand soldaten baade i U.S. arme, og i Jesu Kristi stridsher. Gid det kunde siges om en stor del av vore soldater fra Ame- rika og Kanada—ja om alle.

Naar du trenger literatur, smaa skrifter eller traktater fra bokmis- sionen, skriv til

Rev. M. O. Sumstad,

1016 E. Minnehaha Parkway,  
Minneapolis, Minn.

Og er det muligt—saa send en gave med din ordre.

—Olaf Guldseth.

**Om Jesu venner** er aldri saa man- ge, saa maa ingen tro at Jesus ikke vet om hver enkelt. Han kjenner dig ut fra alle de andre. Han vet hvor du er og hvordan du har det. For han har sagt: Jeg kjenner mine. Johan Lunde.

Et ædelt og opofrende Liv er en vægtig Indsats for Guds Riges Fremme paa Jorden.

Kristus kalder: Kom til mig! Følg mig! Lær af mig! Bliv i mig!



## Gentlemen, Be Honest Preachers

Dr. Richard Roberts, a former Moderator of the United Church of Canada, gave an address at the convocation of a Divinity Hall in Halifax a short time ago. Here are a couple of extracts:

"O gentlemen, let your preaching be honest—and keep it so! Preaching to draw a crowd is not honest preaching. It is the prostitution of preaching. There is nothing wrong with a crowded church, to be sure, if it is filled with people who have come to hear the Gospel, and not a performer in the pulpit. Alas, however, too often the crowd has come for entertainment; and it receives its reward. You will do well to pray to God continually not to allow you to degenerate into popular preachers. For your task is not to draw a crowd, but to save men's souls, to disturb their consciences and to help them to grow in grace. It has been one of the greatest hindrances to the cause of God in these latter years, that what our fathers called the *means of grace* have been allowed to degenerate into shows, and the Word of God has been buried under smart and sensational and cheap pulpit patter. For you let the rule be that in your preaching you will know nothing but Jesus Christ and Him crucified, for that is the beginning and end of the Gospel. Today, as always, the preaching of the Cross is foolishness to the worldling; yet it remains the power and the wisdom of God. The ages have brought forth no substitute for it; neither have they been able to improve upon it. It still towers, as the hymn says, 'o'er the wrecks of time.' I beseech you to keep close to it all your days."

—Ansgar Lutheran.

## Resolutions Adopted By the District Convention

We the young people of the Canada District Luther League, gathered in convention as Saskatoon resolve:

1. That we praise and thank God for the wonderful blessings we have experienced during these days, with the prayer in our hearts that we may return to our homes with a burning zeal to be loyal Christian soldiers.

2. That we express our sincere thanks to the Zion Lutheran Church, its pastor and Luther League for their invitation to hold our 1942 district convention in Saskatoon, and to all committees and individuals who have helped to make our stay enjoyable.

3. That we are grateful to the pastor of the Grace United Church, as well as its members for their kind generosity in extending to us the use of their church.

4. That we express our thanks to Rev. A. E. Hanson, President of the International YPLL for his messages, challenging us to go forth in boldness in winning our youth for Christ.

5. That we express our sincere appreciation and thanks to Rev. Vinge for his Christ-centered leadership these past six years, and for the many blessings we have received from God through his work, and wish him God's richest blessings as his continues to labor in His service.

6. Whereas Mr. O. E. Mossing has faithfully led the choral union for seven conventions be it resolved that we give him a vote of thanks.

7. That we unite in thanks to almighty God for the safe deliverance of Miss Olga Guttormson, and for His watchful care over all His servants; also that we express our sincere thanks to Miss Guttormson for enriching our convention by her presence and her message.

8. Due to the fact that protests regarding the sale of liquor to our armed forces have seemed to be of no avail, be it resolved that our executive organize a district wide campaign to get every local league to send in a protest. Whereas temperance unions throughout Canada will similarly protest, be it resolved that our effort be simultaneous with theirs.

9. Whereas many of our leaguers are in the armed forces of our country, be it resolved that every local league remember them in prayer,

"Blessed are the poor in spirit; for theirs is the kingdom of heaven" Matt. 5:3).

Are you poor in spirit?

Some who read this will answer, "Yes, I am at heart poor in spirit." May your answer be true. But also let it be subjected to a simple test: "By their fruits ye shall know them." If these fruits are a proud and haughty manner, a boastful tongue, sensitive feelings, an envious attitude towards others, how say you that you are poor in spirit?

Perhaps you answer that these things are a camouflage concealing your poorness of spirit from the sight of others. Listen: Hypocrites will imitate good fruits, but true believers never imitate evil fruits, in order to conceal what they are.

Others who claim to be poor in spirit are thereby excusing their lack of spiritual and moral convictions. They never disagree with any other person, nor with God, — nor with the devil! And the cowardice causing this senseless confusion they call poorness of spirit. But this is an utter falsehood. Christ was poor in spirit, but he had unshakable convictions.

What then is it to be poor in spirit? Isaiah 66:2 speaks of those who are poor and of a contrite spirit, and who tremble at God's Word. That person is poor in spirit who realizes his utter lack in himself of that which will please God. He comes emptyhanded to God: "Nothing in my hands I bring — simply to Thy cross I cling." Such a person is blessed, for he is an heir of eternal life. Such an one has nothing in himself to be proud about. But as a child of almighty God he has convictions for God and against evil.

Are you poor in spirit?

## International Board Meeting

The meeting of the International YPLL Board September 23—25 was for your new district president a wonderful inspiration. It means something to face the difficult problems of the present and future together with a group of individuals who are concerned that the will of God might prevail in every decision, to the glory of His name through the winning and holding of young people for Christ. It is good to know that we have a changeless Christ, through Whom we can do all things that He expects of us. In a subsequent issue the decisions of the Board will be discussed more in detail.

## Yorkton Circuit YPLL Officers

President — Pastor J. B. Haave, Rose Valley; Vice-pres. — Mrs. F. Carlson, Preeceville; Secretary—Miss Erma Guttormson, Naicam; Treasurer — Mr. C. P. Berg, Hinchliffe; Choir Director — Justin Slind, Dahlton; P. T. M. Sec. — Mrs. A. Reine, Norquay; Advisory President — Pastor G. J. Ostrem, Preeceville.

Americans spend four times as much on chewing gum as they give to foreign missions.

Is it right to license a man to sell whisky, to make paupers, and then tax sober men to take care of them?

and supply them with Christian literature and letters.

10. Realizing the indispensability of our "Better Leagues" and other YPLL literature we strongly urge their use in all leagues; also subscribing to our church papers, "Shepherd", "Lutheran Herald" and "The Missionary."

Resolutions Committee:

Alma Nelson,  
Henry Haugen,  
Marvin Odland.

# YOUNG PEOPLE'S LUTHER LEAGUE

Editor, Rev. G. O. Evenson, Outlook, Sask.

## CONSTITUTION — CANADA DISTRICT LUTHER LEAGUE

### Article 1 — Name

The name of this organization shall be the Young People's Luther League of the Norwegian Lutheran Church of Canada.

### Article 2 — Objects

1. To establish its regular members firmly on Luther's triple foundation — "The Word Alone, Grace Alone, Faith Alone!"

2. To challenge and help young people through its Crusade with Christ program to choose with Christ and to make it the business of their lives to go and make disciples. (Matt. 28:19-20)

3. To promote the study of the Word of God and the history, confessions, and activities of the Lutheran Church, thus preparing them to take up the full responsibilities and duties of adult membership in tomorrow's Lutheran Church.

4. To provide a worthwhile outlet for youth's boundless energies through Christian service.

5. To hold and win young people to comradeship with Christ by providing wholesome recreation and Christian fellowship under League auspices.

### Article 3 — Membership

The membership of this League shall consist of members of:

1. Each local Young People's Luther League belonging to a congregation of the Norwegian Lutheran Church of Canada, or served by a pastor of this church;

2. Any Young People's Luther League becomes a member of this League by joining the Circuit League within whose territory it is located; where the Circuit League is not yet organized, such local Leagues may be admitted to membership at the regular convention.

### Article 4 — Officers

1. The officers of this League shall consist of President, Vice-President, Recording Secretary, Treasurer, Pocket Testament Movement and Book Mission Secretary, and Junior Intermediate Secretary.

2. The officers shall be elected at the regular convention of this League, and shall hold office for two years or until their successors are elected and have qualified.

3. The duties of the officers shall be such as generally appertain to their respective offices.

4. The officers mentioned in Section 1 of Article 4 shall constitute the Executive Committee.

5. The Board of Directors, consisting of the Executive Committee and the Presidents of the Circuit Young People's Luther League organizations, shall have general supervision of the activities of the League, fill vacancies and appoint such committees and secretaries as may be necessary to carry on the work of the League most effectively. The Corresponding Secretary shall be appointed by the Executive.

6. A majority of the Board of Directors shall constitute a quorum.

### Article 5 — Meetings

1. The regular conventions of this League shall be held at such time and place as the Executive Committee may determine, unless the previous convention has taken action in the matter. Special meetings may be called by the Board of Directors.

2. Ten delegates shall constitute a quorum.

3. All business of this League shall be transacted in accordance with Bourinot's Parliamentary Rules of Order.

### Article 6 — Representation

1. Each Society affiliated with this League may elect one delegate for each ten members or fraction thereof to represent it at the Convention of this League.

2. The pastors of all charges in which there is at least one affiliated society are voting members of this League.

## The Bible

When I am tired, the Bible is my bed;

Or in the dark, the Bible is my light; When I am hungry, it is vital bread; Or fearful, it is armor for the fight. When I am sick, 'tis healing medicine;

Or lonely, thronging friends I find therein.

Should I be lost, the Bible is my guide;

Or naked, it is raiment, rich and warm.

Am I imprisoned, it is ranges wide; Or tempest-tossed a shelter from the storm.

Would I adventure, 'tis a gallant sea;

Or would I rest it is a flowery lea.

Does gloom oppress? The Bible is a sun.

Or ugliness? It is a garden fair.

## The Harvest

I thought, at first, that illness cheated me;

I did not know

How vast the fields were pain would plow,

And I would sow.

To till the ground and bring the harvest in

Took months of care;

But now I find my granaries full, And grain to share.

—Irene L. Hansing.

3. Members of the various societies belonging to this League, and not official delegates, non-voting pastors or professors belonging to the Norwegian Lutheran Church of America, shall be entitled to participate in the Conventions as Advisory Members.

### Article 7 — Amendments

Excepting Article 2, which is unalterable, this Constitution may be amended at any regular convention by a two-thirds vote of those present and entitled to vote, provided the proposed amendment has been presented in writing to a previous convention and approved by that convention by a majority vote.

## BY-LAWS

### Article 1 — Nomination Committee

1. The convention shall elect a nomination committee consisting of one voting member from each circuit within the League. (If all Circuits are not represented, the convention may elect members from other Circuits).

2. The duties of the nomination Committee shall be:

a. To nominate candidates for the offices specified in the Constitution.

b. To nominate an auditing committee of two.

### Article 2 — Auditing Committee

The Auditing Committee shall audit the books of the Treasurer and report to the Convention.

### Article 3 — Procedure of Elections

All elections are to be carried out by acclamation except where more than one candidate has been nominated; if more than one candidate has been nominated, the election shall be by ballot. Delegates may nominate candidates in open meeting.

### Article 4 — Board of Directors

The Board of Directors shall meet immediately after the Convention to plan the work of the League.

### Article 5 — Amendments

These By-Laws may be amended by a majority vote at the Conventions of this League.

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